

# CHURCH



# RECORD.

A Weekly Paper, devoted chiefly to the cause of Christianity and Education.

VOL. I.

FLUSHING, N. Y., AUGUST 21, 1841.

NO. 39.

## THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,  
PROPRIETOR AND EDITOR.

PRINTED AND PUBLISHED EVERY SATURDAY MORNING, BY  
CHARLES R. LINCOLN, FLUSHING, N. Y.

TERMS—Three Dollars per annum, in advance.

### Historical.

From the Fulham Manuscripts.  
MR. GORDON TO THE SECRETARY.

LONDON, May 13, 1709.

SIR :

I have already delivered to your Honorable Board a short account of my voyage and journey to North Carolina, the effects of my mission, and the reasons which induced me to leave the place ; and since you desire to know something further of the state of the country and condition of the people in relation to their religious principles and practice, I shall (by the help of the closest and justest observations I could make, and the best information I could get during my travels through that country,) give you what satisfaction can be reasonably expected from so short a stay.

The Continent of North Carolina, is part of that great tract of land granted by King Charles II. to several lords proprietors, whose successors and present possessors are William Lord Craven, his grace Henry Duke of Beaufort, Lord John Carteret, Maurice Ashley, Esquire, Sir John Colleton, Baronet, John Denson Esquire, etc., being in number eight.

There are few or no dissenters in this government but Quakers, who have been always the greatest sticklers against, and constant opposers of, the church, and that with no small success. It will not, therefore, be improper to trace their rise, with the privileges and immunities they still plead, and contend for at this day, to the great disturbance of the peace of that province, and the hindrance of good laws and other proper endeavors for its improvement.

From the first settlement (I find) for some years, they were but few in number, and had little or no interest in the government, until John Archdale, proprietor and Quaker, went over, by whose means some were made councillors ; and there being then no ministers in the place, they began to increase and grow powerful ; for the council granting all commissions, in a short time they had Quaker members in most of their courts, nay, in some the majority were such—who, still pushing at the government, were very diligent at the election of members of the assembly ; so that what by themselves, the assistance of several unthinking people, and the carelessness of others,

they carried all in that meeting likewise, so far that no encouragement could be obtained for ministers, notwithstanding some endeavors which were used to procure them a very small and inconsiderable allowance.

At last, after many attempts, the churchmen carried an act but by one or two votes, called the Vestry Act, by which twelve vestrymen are to be chosen in every precinct, who have power to build a church in each, and to raise money from the inhabitants for that purpose—with a sum not exceeding thirty pounds, and for a minister whom they have likewise (by that act) power, not only to disapprove, but displace if they see cause. I took a copy of it, and of some other papers ; but my servant and trunk being left behind by an accident, they are not yet come to my hand.

The church party thought they had now made a good step, and therefore designed to improve it to the advantage of religion and settling such a regular church discipline as the lords proprietors were obliged by their charter to countenance and encourage ; but herein they met with constant opposition from the Quakers, who, being still powerful in the council, numerous in the assembly, and restless in their endeavors, spared neither pains nor expense to have this act repealed or altered ; and by their continual cavils and disputes, lengthened out the time of the assembly's sitting to their great trouble and charge.

In the year 1704, the law made in the first year of the reign of her present Majesty, entitled, An Act to declare the Oath coming in place of the abrogated Oaths, etc., reached Carolina ; which the Quakers refusing to take, they were dismissed the council, assembly and courts of justice, and a law made that none should bear any office or place of trust without taking the said oaths.

Sometime after, the Quakers sent complaints against Colonel Daniel, then governor, deputed by Sir Nathaniel Johnston, in South Carolina—they prevail ; Sir Nathaniel removes him, and sends one Colonel Cary in his room.

The Quakers then begin their old game, and strive to get into the courts and assembly again. This governor hereupon tenders them the oaths, which they refusing to take, are again dismissed ; and an act made that whoever should promote his own election, or sit and act, not qualifying himself first by taking the oaths, should forfeit five pounds. This so nettled the Quakers, that in the year 1706, they sent one Mr. John Porter to England with fresh grievances and new complaints to the lords proprietors, who, by his cunning management and the help of Mr. Archdale, a Quaker proprietor, obtained a new commission, by virtue whereof Sir Nathaniel Johnson's power in that province was suspended, Colonel Cary removed, and several new deputations sent by the proprietors with

power to choose a president among themselves. Thus Porter having procured a deputation for himself and some other Quakers, arrived in Carolina, October, 1707, about five months before we reached Virginia.

And here, sir, I could give you a large account of this man's management and the use he made of this new commission, with his many tricks to advance the interest of the Quakers, and the confusion and disturbance of which he was the chief or only occasion ; but this would be as tedious as his actions are in themselves unwarrantable.

In short, sir, as soon as he arrived, he calls the new deputies together, being mostly Quakers, (without waiting for the governor and old deputies' presence, though they had all appointed a day for the whole council to sit and settle the government, according to the lords proprietors' instructions in that commission,) and chooses for their president whom they imagined would be for his purpose, but he taking the same method as their former governors did, disappointed Porter's expectation, who, for revenge, gets a meeting with both old and new deputies, reverses Glover's election, declaring it illegal, and so void and null, though he was the only promoter of it. The president and Colonel Pollock, a councillor, protested against these proceedings ; but Porter went on, striking in with Colonel Cary, the late deputy governor, whom he had by his complaints turned out—chooses him president by the votes of the very same councillors who had before chosen Mr. Glover, and all this by virtue of that very commission which removed him from the government. From this sprung the great confusions in which I left that poor distracted Colony : there were two competitors for command—each drew their party in arms to the field—one man was killed before I came away, and God knows how far they have carried these contentions since.

I did on my arrival in England lay the whole state of these affairs before the lords proprietors, who no doubt will take a speedy and effectual method, not only to suppress the present, but prevent such disorders for the future ; and there is now a gentleman appointed governor of that province who by his prudence will, in all likelihood, cool the present heats, and lead them on gently toward a regular and lasting establishment, to the advantage of the proprietors and peace of the country.

And now, sir, I shall examine a little the Quakers pretences, who plead that they were the first settlers in that country ; but this (according to the best accounts I could get) seems false in fact, that religion being scarce heard of there till some years after the settlement. It is true, some of the most ancient inhabitants after George Fox went over did turn Quakers.



They allege they are the chief inhabitants, promoters and upholders of its interests; but this must be either by their number, riches, or prudence. As to their number, they are at this time but about the tenth part of the inhabitants, and if they were more, they would be but the greater burthen; since they contribute nothing toward its defence—neither is it by their riches, there being but few or no traders of note amongst them; besides, the levy there is raised per poll and not by the estimate of men's estates, so that the poorest pay as much as the richest. And it is so far from being by their prudence, that on the contrary, their ignorance and obstinacy is but too remarkable upon all occasions, of which they have given a very evident proof by being the great promoters of the present confusions of that colony—so that I see no right they have to such a share in the government as they pretend. The charter, I am sure, grants them none, nor does it give power to the lords proprietors to grant any; neither have they by their constitution done any such thing, and if there be any privileges granted to the inhabitants, it is to such only as bear arms—so that it was other dissenters, not Quakers, they intended to invite thither by those indulgences. As for liberty of conscience, none may more peaceably enjoy it, if they would therewith be content.

I could not but take notice of their irreverent carriage in subscribing their solemn affirmation; Mr. Archdale himself, has uncovered his head to hear a foolish woman make an unaccountable clamor before meat at his own table. But, when he subscribed the oaths to be taken for putting in execution the laws of trade, he did it with his hat on, which is an error no Barclay has made an apology for. I have observed amongst the worst of the other sort, when they came to the book they showed a reverence, and there appeared an awfulness upon them, which serves the great end of God and the Queen in the discovery of truth, whilst the careless and unseemly behaviour of those men is openly scandalous and profane.

I shall now, sir, give you some small account of the particular precincts. You will see by the plain draft, the largeness of so much of the country as is laid down, the bearings of the land, the number of tytheables in each precinct. The roads are generally very bad, especially in Paquimans and Pasquetank, which makes it a very troublesome work for one minister to attend two precincts.

Chowan is the westernmost, the largest and thinnest settled. They built a church some years ago, but it is small, very sorry put together, and as ill looked after; and therefore I prevailed with them to build another, which they went about when I came away. The plan of it I brought over, and was desired to procure, if possible, from the society as much glass as will be necessary for the windows, which by computation will amount to 325 feet.

There are, I think, no Quakers or any other dissenters in this parish; the people indeed are ignorant, there being few that can read and fewer write, even of their justices of peace and vestrymen; yet to me they seemed very serious and well inclined, both in public and private—many of them being very ready to embrace (as far as they could) all opportunities of being instructed; the worst is that the narrowness of their sense and conceptions occasion many differences and quarrels among themselves, for which no man can find any shadow of reason, but their ignorant mistakes of one another's meaning; and upon this account, I found these more frequent here than in any country I have yet travelled.

This precinct was one of the two I attended, and being very large and divided by the Great Sound and several rivers and branches, was very troublesome—however, I was in all the parts of it; baptized almost a hundred children, distributed those small tracts which were sent over, settled a schoolmaster, and gave some books for the use of scholars, which the church wardens were to see left for that use in case the schoolmaster should remove. The greatest difficulty I met with was, in some an obstinate aversion to godfathers and godmothers; neither sense nor reason could prevail with them. In this, therefore, I bent my strongest endeavors, with one or two, who by their character for sense and sobriety had some influence over the rest—with whom having prevailed, all were convinced and followed their example, and so they would oftentimes in any thing else, without examining the causes or troubling themselves for reasons. This being a general rule for their practice in all other (to them) doubtful cases; however, I am confident they are yet, by the blessing of God on the pious care and prudent conduct of some diligent minister, in a capacity of being made devout Christians and zealous churchmen; whereas if they be let alone, the principles and (it is to be feared the practice too) of religion and morality will be in a short time quite defaced.

The next precinct is Paquimans, under my care equally with the other. Here is a compact little church built with more care and expense, and better contrived than that in Chowan; it continues yet unfinished by the death of one Major Swan, about September, 1707, who zealously promoted the interest of religion in general, and forwarded, by his continual pains and expense, the building of that church in particular, when there was none in the country. Here is no library or other public books whatever.

The Quakers in this precinct are very numerous, extremely ignorant, insufferably proud and ambitious, and, consequently, ungovernable. This made my work more difficult than it was in Chowan; they doubled their efforts and contrivances against my endeavors; their meetings among themselves were more frequent, and their attacks upon others more furious; however, as these things cost me the more pains, so I used the utmost circumspection both in public and private, and if at any time I took occasion to preach against their principles, as now and then I found it necessary, I was as moderate as was possible in my expressions—free from harsh reflections, and always pressed the truth as much for its own sake as for the churches which professed it; and this I found had a better effect than the rougher methods which it seems had been formerly used with them—for by such means, and the success of some small favors I showed them in physic, they not only became very civil, but respectful to me in their way, and have many times entertained me at their houses with much freedom and kindness.

This precinct is not so large as Chowan and though the roads are worse, the journeys are shorter. Here are twelve vestrymen as in the rest, but most, if not all of them very ignorant, loose in their lives, and unconcerned as to religion. It was not in my power to get one meeting with them, while I was there, notwithstanding my best endeavors to obtain that favor. Their ill example and the want of ministers and good books, has occasioned many who were better disposed, though ignorant, to join with the Quakers, being willing to embrace anything that looks like a religion, rather than none at all; yet I am apt to think that

some of these poor souls may be regained, several having told me they owed their first departing from the church to the ill-example and imprudent behaviour of their ministers; and therefore it seems absolutely necessary, that if any minister be sent thither, he should if possible be endowed with more than common prudence, besides an exemplary life and diligent attendance on all the duties of his function. He should be as well read in men as in books, and will find as much if not more occasion for the one than the other. And as he will meet with unaccountable tempers, so they will require uncommon methods to deal with them in order to gain credit, and consequently, an access to their hearts.

Here and in Chowan, the ways of living are much alike; both are equally destitute of good water, most of that being brackish and muddy. They feed generally upon salt pork and sometimes upon beef; their bread of Indian corn, which they are forced, for want of mills, to beat; and in this they are so careless and uncleanly, that there is but little difference between the corn in the horse manger and the bread on their tables; so that with such provisions and such drink, (for they have no beer,) in such a hot country, you may easily judge, sir, what a comfortable life a man must lead; not but that the place is capable of better things were it not overrun with sloth and poverty.

The next precinct is Pasquetank, where, as yet, there is no church built. The Quakers are here very numerous. The roads are, I think, the worst in the country; but it is closer settled than the others, and better peopled in proportion to its bigness. In their way of living, they have much the advantage of the rest, being more industrious, careful and cleanly; but above all, I was surprised to see with what order, decency and seriousness they performed the public worship, considering how ignorant the people are in the other parishes. This they owe to the care of one Mr. Griffin who came there from some part of the West Indies, and has for three years past lived among them, being appointed reader by their vestry, whose diligent instruction and devout example has improved them so far beyond their neighbors, and by his discreet behavior has gained such a good character and esteem, that the Quakers themselves send their children to his school, though he had prayers twice a day at least, and obliged them to their responses and all the decencies of behaviour as well as others. After Mr. Adams was settled here, I found it improper for Mr. Griffin to stay, and therefore, notwithstanding the large offers they made him, if he would continue, he consented to fix in Chowan. There I left him, having procured for him a small allowance from the vestry; but I am afraid the hardships he will meet with in that part of the country, will discourage him, if not force him from thence, though he promised me to hold out as long as he could.

Coratuck is the easternmost precinct, including the Sand Banks and some part of the south side of the Sound—a very incommodious place for damp colds in winter, and mosquitoes in summer. I never travelled through this parish, so I can give but a very little account of it. They have no church, nor ever had any books sent them. Mr. Adams has at present under his care this precinct and Pasquetank, from whom an account at large may be best expected.

Bath County contains most of that land which lies to the southward of Albemarle Sound to Pamptico River and about 30 or 40 miles more



southerly to Newse River, which (being but lately peopled with a few French who left Virginia) is not laid down in the draft.

They have divided the whole into three precincts or parishes, though the inhabitants of all are but equal in number to any one of the others, most of which are seated on Pamptico River and its branches. Here is no church, though they have begun to build a town called Bath: it consists of about twelve houses, being the only town in the whole province. They have a small collection of books for a library, which were carried over by the Rev. Dr. Bray, and some land is laid out for a glebe; but no minister would ever stay long in the place, though several have come thither from the West Indies and other plantations in America; and yet I must own it is not the unpleasantest part of the country—nay, in all probability it will be the centre of trade, as having the advantage of a better inlet for shipping and surrounded with most pleasant savannahs, very useful for stocks of cattle.

In this, as in all other parts of the province, there is no money; every one buys and pays with their own commodities, of which corn, pork, pitch and tar are the chief; pork at 45s per barrel 250 lbs. weight; pitch at 25s per barrel; corn at 20s. per bushel, and tar at 12s. per barrel, which prices, (though fixed by their laws) they can seldom reach for it any where else, after considerable expense and risk; so that by their computation, the difference of their money to sterling is as one to three; and if you buy a plantation there for 300*l.* of their pay, they will much rather take 100*l.* in England.

Thus, sir, I have in obedience to your commands given you this plain and (I am sensible,) imperfect account of North Carolina—a country but wild and imperfect in its circumstances; and in all I have said to the disadvantage of the people in general, I must beg some exceptions, as few as you please, there being here and there a gentleman whose substance, sense in managing, and methods of living somewhat exceed the rest; but they live at such distances, that as by their example they have but little influence; so upon the same account they can as little contribute to the easiness of a missionary's condition, who is forced to take up with what conveniences he can find, not too many miles distant from the churches he is obliged to attend, and this will necessitate any minister who goes over, to purchase land, buy servants, build a house and improve a plantation, before he can live tolerably, which will require more expense than the encouragement given will bear. If, sir, you think this worth communicating to the Honorable Society, I leave it to your discretion, and am, sir, Your humble and obdt. servt.

WM. GORDON.

## Practical Christianity.

### EXCERPTA.

#### NECESSITY OF PREACHING CHRIST.

The preaching of Christ is the great essential of all teaching. If we address the unconverted heathen, we must preach Christ, because our great object is to lead them to believe in his name, "testifying repentance toward God, and faith toward our Lord Jesus Christ." If we address Christians we must preach Christ, because our great object is to lead them to trustful dependence on him, as "the Author and Finisher of our Faith," and to imitate him in their lives, that they may grow up

unto his likeness. If we speak of Sacraments, we must preach Christ, for our object is to lead Christians to regard baptism as their being grafted into him, and the Holy Eucharist as feeding upon him—the eating of his flesh, and the drinking his blood. If we speak of Christian graces, we must preach Christ, for what is faith without him for its object who was crucified for us, who died and rose again, and ever liveth to make intercession? And what is hope, if we cannot direct the sinner's eye to him who will "appear a second time without sin unto salvation, when we shall be like him, for we shall see him as he is?" And what is love, if it does not centre in him, and expand to all connected with him? And if we speak of Christian holiness, we must preach Christ, for what is holiness but conformity to his image, the imbibing of his mind and Spirit, and the walking in his steps? We may see, then, that the preaching of Christ is the grand essential of the Christian ministry. Other defects will be injurious, but a defect here will be fatal.—*Rev. W. Dodsworth.*

#### THE WRATH OF MAN OVERRULED FOR GOD'S GLORY.

Have not the saints in all ages been content to convey pure religion to posterity in streams of their own blood, not of others? Well, hold fast by this conclusion, that God can limit and bind up the most violent wrath of man, that though it swell, it will not break forth. The stiffest heart, as the current of the most impetuous river, is in his hand to appoint its channels, and turn it as He pleaseth. Yea, it is He that hath shut up the very sea with bars and doors, and said, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." (Job xxxvii. 10, 11.) To see the surges of a rough sea come in toward the shore, a man would think that they were hastening to swallow up the land; but they know their limits, and are beaten back into foam. Though the waves thereof were themselves as angry at their restraint, yet the small sand is a check to the great sea. "Yet can they not prevail, though they roar, yet can they not pass over it." (Jer. v. 23.)

The sum is this: What God permits his Church's enemies to do, is for his own further glory; and reserving this, there is not any wrath of man so great but He will either sweetly calm it, or strongly restrain it.—*Bishop Leighton.*

#### A CALL TO CHRISTIANITY.

"ARISE, then, for the glory of the Lord is risen." The day of the Gospel is too precious that any of it should be spent in sleep, or idleness, or worthless business. Worthless business detains many of us; arise, immortal souls, from mingling in the dust and working in clay, like Egyptian captives. Address yourselves to more noble work; there is a Redeemer come that will pay your ransom, and rescue you from such vile service for more excellent employment. It is strange how the souls of Christians can so much forget their first original from heaven, and their new hopes of returning thither, and the rich price of their redemption, and forgetting all these, dwell so low, and dote so much upon trifles; how is it that they hear not their Well-beloved's voice crying, "Arise, my love, my fair one, and come away." Though the eyes of true believers are so enlightened, that they shall not sleep unto death, yet their spirits are often seized with a kind of drowsiness and slumber, and sometimes even then when they should be of most activity. The time of Christ's check to his three disciples made it very sharp, though his words are mild: "What? could you

not watch with me one hour?" Shake off, believing souls, that heavy humor. Arise, and satiate the eye of faith with the contemplation of Christ's beauty, and follow after Him till you attain the place of full enjoyment. And you others, that never yet saw Him, arise and admire his matchless excellency. The things you esteem great are but so through ignorance of his greatness; his brightness, if you saw it, would obscure to you the greatest splendor of the world, as all those stars that never go down upon us, yet they are swallowed up in the surpassing light of the sun when it arises. "Stand up from the dead, and He shall give you light." Arise, and "work while it is day, for the night shall come wherein none can work," says our Saviour himself. Happy are they that arise early in the morning of their youth; for the day of life is very short, and the act of Christianity long and difficult. Is it not a grievous thing that men never consider why they come into the world till they be upon the point of going out again? not think how to live till they be summoned to die? But most of all unhappy, he that never wakens out of that pleasing dream of false happiness till he fall into eternal misery: arise, then, betimes, and prevent this sad awakening.—*Ib.*

#### LIFE.

A sweet word, but sweetest of all in this sense, that life above is indeed only worthy the name; and this we have here, in comparison, let it not be called life, but continual dying; an incessant journey towards the grave. If you reckon years, it is but a short moment to him that attains the fullest old age. But reckon miseries and sorrows, and it is long to him that dies young. Oh! that this only blessed life were more known, and then it would be more desired.—*Ib.*

#### UNSEARCHABLENESS OF THE GODHEAD.

That high order of intellectual beings, the angels, though their minds be so illuminated, and their knowledge so extensive, the angels themselves, I say, are in the Scripture affirmed to "be desirous to pry into the mysteries of the Gospel," whence we may guess how far they are from penetrating to the bottom of what Scripture calls the "depth of God," and how much farther they are from comprehending the infinite nature of God; and, accordingly, when in the majestic visions that appeared to the prophet Isaiah, they are set forth as attendants about the throne of God, they are represented "covering their faces with their wings," as not able to support, or not presuming to gaze on, the dazzling brightness of the Divine Majesty; and shall we poor sinful mortals, who are infinitely beneath them, not only by the degeneracy and sinfulness of our lives, but even by the imperfection and inferiority of our nature, presume to talk forwardly or irreverently of the Divine essence and perfections, without considering the immense distance betwixt God and us, and how unable, as well as unworthy, we are to penetrate the recesses of that inscrutable, as well as adorable nature; and how much better it would become us, when we speak of objects so much above us, to imitate the just humility of that inspired poet, that said, "Such knowledge is too wonderful for me: it is high, I cannot attain unto it;" and join in that seemingly, and yet but seemingly, lofty celebration of God, "That his glorious name is exalted above all blessings and praise."—*Boyle.*

#### THE BIBLE.

The Bible loses much by not being considered as a system; for though many other books are com-



parable to cloth, in which by a small pattern, we may safely judge of a whole piece, yet the Bible is like a fair suit of arras, of which, though a shred may assure you of the fineness of the colors, and richness of the stuff, yet the hangings never appear to their true advantage but when they are displayed to their dimensions and seen together.

I use the Scriptures not as an arsenal, to be resorted to only for arms and weapons to defend this or that party, or to defeat its enemies; but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure; and to increase my awe, and excite my devotion, to the Deity there preached and adored.—*Ibid.*

#### INADEQUACY OF OUR CONCEPTIONS OF GOD.

The brightest and least unlike idea we can form of God, is infinitely more inferior in reference to Him, than a parhelion\* is in reference to the sun; for, though that meteor appear a splendid and sublime thing, and have so much resemblance to the sun, without whose own beams it is now produced, as to be readily perceived to be his image, exclusively to that of any other; yet, residing in a cloud, whose station is near the earth, it is by an immense distance beneath the sun, and is no less inferior to him in bigness and splendor, as well as in many other attributes. He has, in my opinion, the truest veneration for God, not who can set forth his excellences and prerogatives in the most high and pompous expressions; but he who willingly has a deep and real sense of the immeasurable inferiority of himself and his best ideas to the unbounded and unparalleled perfections of his Maker.—*Ibid.*

#### MAN A PROBATIONER ON EARTH.

Man was put into this terrestrial state and dwelling by the wise and righteous designation of his great Creator and Lord, that his loyalty to Him, amidst the temptations and enticements of sensible things, might be tried awhile; that revolting from Him, he is only left to feel here the just smart of his causeless defection; that yet such further methods are used for his recovery, as are most suitable to his so impaired state. An alloyed light shines to him in the midst of darkness, that his feeble eye may receive a gradual illumination, and behold God in those more obscure discoveries which He now vouchsafes of Himself, till by degrees he be won to take up good thoughts of Him, and return into an acquaintance and friendship with Him; which once begun here, shall be hereafter perfected in eternal fruition. The offence and wrong done to his Maker, he, in a strange, unthought-of way, makes compensation of to himself; and testifies his reconcilableness, and persuades a reconciliation upon such terms, and by so endearing mediums, as might melt and mollify hearts of adamant; and shall effectually prevail with many to yield themselves the subjects and instances of his admired goodness for ever; while others lie only under the natural consequences and just resentments of their unremedied enmity and folly. So are the glorious issues of God's dispensation towards man, and the wise and merciful conduct of his equal government, worthily celebrated through the days of eternity with just acclamation and praises. We can fasten upon nothing exceptionable or unaccountable, yea, or that is not highly laudable and praiseworthy, in this course of procedure. Therefore, though now we behold a dark

cloud of mortality hanging over the whole human race; though we see the grave still devouring, and still unsatisfied, and that all are successively drawn down into it; and we puzzle ourselves to assign a reason why such a creature was made a reasonable being, capable of an everlasting duration, to visit the world only and vanish, to converse a short space with objects and affairs so far beneath it, and retire, we know not whither; if yet our eye follow him through the dark paths of the region of death, till at the next appearance we behold him clothed with immortality, and fitted to an endless state, the wonder is over, and our amazement quickly ceases.—*John Howe.*

#### CHRISTIAN EXPERIENCE AND KNOWLEDGE.

It is experience that must give knowledge in the Christian profession as well as in others; and the knowledge drawn from experience is quite of another kind from that which flows from speculation and discourse. Where a long course of piety and close communion with God has purged the heart and rectified the will, knowledge will break in upon such a soul, like the sun shining in his full might, with such a victorious ray, that nothing shall be able to resist it. It is not the *opinion*, but the "*path of the just*," that the wisest of men tells us, "shines more and more unto the perfect day." The obedient and the man of practice are those sons of light that still outgrow all their doubts and ignorances; that still ride upon these clouds, and triumph over their present imperfections, till persuasion pass into knowledge, and knowledge advance to assurance; and all come at length to be completed in the beatific vision and full fruition of those joys which God has in reserve for those whom, by his grace, He shall prepare for glory.—*Dr. South.*

#### THE PLEASURES OF TRUE RELIGION.

THE pleasure that accrues to a man from religion is such that it is in nobody's power, but only in his that has it; so that he that has the property, may be also sure of the perpetuity. And tell me so of any outward enjoyment that man is capable of: we are generally at the mercy of men's rapine, avarice, and violence, whether we shall be happy or no; for if I build my felicity upon my estate or reputation, I am happy as long as the tyrant or the railer will give me leave to be so. But when my concernment takes up no more room or compass than myself, then, so long as I know where to exist, I know also where to be happy; for I know I may be so in my own breast, in the courts of my own conscience; where, if I can but prevail with myself to be innocent, I need bribe neither judge nor officer to be pronounced so. The pleasure of the religious man is an easy, and a portable pleasure; such a one as he carries about in his bosom without alarming either the eye or the envy of the world. A man putting all his pleasure into this one, is like a traveller putting all his goods into one jewel—the value is the same, and the convenience greater.—*Id.*

#### EARTHLY COMFORTS.

It is the nature of earthly comforts to afford more delight in their hopes than in their enjoyment. But it is much otherwise in heavenly things, which are of that solid and substantial perfection, as always to satisfy yet never to satiate; and therefore the delight that springs from the fruition of those is still fresh and verdant; nay, we may add yet this further, that the very expectation of heavenly things, if rational and well grounded, affords more comfort than the possession and enjoyment of the greatest earthly contents whatever.—*Id.*

## Ecclesiastical Intelligence.

### CONNECTICUT.

At the commencement of Washington College, on the 5th inst., sixteen young gentlemen received the degree of Bachelor of Arts, and the honorary degree of D. D. was conferred on the Rev. Alfred Lee, Bishop elect of the diocese of Delaware.

### NEW-YORK.

#### EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

*Orange County.* Wednesday, July 28, in St. James' Church, Goshen, admitted the Rev. Jesse A. Spencer, Deacon, the minister of the parish, to Priests' Orders. Morning prayer was read by the Rev. Andrew H. Cornish, of the diocese of Illinois, assisted by the Rev. Alfred M. Loutrel, Deacon, of New-York, who read the Lessons, the sermon preached by the Bishop, and the candidate presented by the Rev. John Brown, rector of St. George's Church, Newburgh. The Rev. Henry W. Sweetzer, rector of St. Andrew's Church, Walden, was also present, and assisted in the laying on of hands. In the afternoon, confirmed 2.

*Ulster County.* Friday, July 30, in Christ Church, Marlborough, admitted the Rev. George W. Fash, Deacon, the minister of the parish, to the Priesthood. Morning Prayer was read by the Rev. Reuben Sherwood, D. D., rector of St. James' Church, Hyde Park, Dutchess co., assisted by the Rev. Mr. Brown, who read the Lessons, the sermon preached by the Bishop, and the candidate presented by the Rev. Richard Cox, rector of St. John's Church, Troy. The Rev. Samuel Thinnie, principal of the Orange County Institution, Newburgh, and the Rev. George B. Andrews, rector of Zion Church, Wappinger's Creek, Dutchess county, were also present, and assisted in the laying on of hands. In the afternoon, confirmed 8.

*Columbia County.* Eighth Sunday after Trinity, August 1, confirmed 9 in a chapel fitted up in the Academy at Clermont.

#### BISHOP UNDERDUNK'S APPOINTMENTS FOR VISITATION.

Eleventh Sunday after Trinity, August 22, A. M., Pawlings, Dutchess county. St. Bartholomew the Apostle, Tuesday, 24, North Salem, Westchester county. 25, Somers. 26, Bedford. Saturday 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaronock. 30, New Rochelle. 31, Fastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman*

The honorary degree of D. D. was conferred at the commencement of Union College, on the 28th ult., on the Rev. David Moore, Staten Island, New York.

### TENNESSEE.

**TENNESSEE CONVENTION.**—This Convention was held at St. Paul's Church, Columbia, on the 30th June. There were present ten of the twelve clergymen belonging to the diocese; and fourteen lay delegates from six parishes of the fourteen entitled to representation—in all, twenty-four. The Missionary Bishop of Arkansas, Dr. Polk being in Columbia at the time, by invitation took a seat in Convention. The Rev. J. Thomas Wheat was re-elected Secretary for the ensuing conventional year. The Trustees of Jackson College proposed through Bishop Polk, to make a transfer to the Convention, by competent agents, of all right and property in Jackson College. In their subsequent written communication, it was stated that the debts of the college were \$15,000, and the value of the property, including ten acres of land on which the college stands, the college building, library and apparatus, somewhat more than \$20,000. In addition to this property, there is an annual fund of \$240 appropriated by the Legislature of the State out of the school fund; and \$1200, the proceeds of Columbia College, sold by a statute for the benefit of Jackson College, for which no deed has been

\* *Parhelion*, a luminous meteor, sometimes seen near the sun.



given, nor money paid. The trustees proposed, if the Convention will relieve them from the above debts, that they would resign, one by one, and elect such trustees as it might nominate, which would give them the absolute title to all the property. The committee to whom this important matter was referred, reported that they "have had the same under consideration, and find that numerous and important questions which must be satisfactorily settled, before any positive action can be recommended: that with the utmost diligence, it has been impossible to collect the proper data for necessary calculations; and that it is not practicable, during the short time of the probable sitting of this convention, to accomplish any of these ends.

"The committee are; however, unanimously of the opinion that the proposition is well deserving of further consideration, that it should still be entertained by the convention, and therefore, this committee recommends that it be discharged, and that another be appointed, with instructions to take the whole matter in hand, immediately upon the rising of this Convention, and to report progress to the Bishop, whom this Convention hereby engages to support, as far as they may have influence and means in any measures which he may, in conjunction with the committee, see fit to adopt in the premises."

The Standing Committee are, of the clergy, J. Thomas Wheat and Thomas Horrell; of the Laity, John Shelby and F. B. Fogg.

The delegates to the General Convention are, of the Clergy, Messrs. Alston, Litton, Read and Wheat; of the Laity, F. B. Fogg, G. W. Martin, A. O. Harris and Thomas Anderson.

The Bishop in his annual address states, there is not at present, nor has been for more than a year past, *a single candidate for orders in the diocese*, and, in view of such a statement, he submits to the brethren of the clergy, whether it may not be proper to bring the subject of the ministry, especially before their congregations, as a matter demanding the serious attention of the pious young men of the communion.

Communicants, 279. Baptisms, 143; adults, 51, infants, 95. Confirmations 39.

#### WESTERN NEW-YORK.

The Rev. Henry S. Attwater having resigned the missionary station at Mount Morris, Livingston co., has been appointed missionary at Hunt's Hollow, Portageville, and Nunda, Alleghany co.

The Rev. Charles D. Cooper, Deacon, has been appointed missionary at Mount Morris, Livingston county.

The Rev. Isaac Garvin has been compelled, by ill health and infirmity, to resign his missionary station at Aurora, Erie county.

The Rev. Alfred Louderback has been nominated as missionary at Owego, vacant by the resignation of the Rev. John Bayley, on account of ill health.—*Gospel Messenger*.

#### MISSISSIPPI.

Bishop Otey having accepted the full Episcopal charge of the diocese of Mississippi, requests that all letters and papers, relating to the concerns of the same, may be addressed to him, at Columbia, Tennessee.

#### SOUTH CAROLINA.

On the 9th of May, Mr. Robert D. Shindler was admitted to deacons' orders, by the Rt. Rev. Dr. Gadsden, Bishop of South Carolina.

#### FOREIGN.—ENGLAND. CHURCH MISSIONARY SOCIETY.

(Continued from page 419.)

The Hon. and Rev. Baptist Noel, who next came forward to address the assembly, was warmly applauded. He said, I share so completely with our friends who have just now spoken in almost every sentiment they have stated, that I think the Amendment ought not to be carried; and therefore I beg them to withdraw it. (Hear, hear.) I quite share with them in one important remark which they have made, that I think it a great hardship, and a matter that ought to be altered, and I wish I could see my way clearly to that alteration—that missionaries of long standing, of great experience, and of tried worth, should be placed in the situation of stipendary curates abroad, rather than in the situation of beneficed clergymen at home. But this is a question which is not touched on the present occasion; and already, by the past practice of the Society, our missionaries have been placed in that situation; and if the proposal of the Bishop of London were rejected their position would not be altered; nor can I see how the proposal, coupled as it is with the Resolution of the Committee, can increase what seems to me to be a grievance and an evil. (Hear.) I do not see, if it were practicable to effect a change in the present position of our missionaries, how that change could be hindered by the rejection of this proposition. But there are other suggestions to be considered. Let me first recall to the Meeting the actual proposition which is before them, and upon which an Amendment has been moved, because I think the simple consideration of the proposal itself, will answer most of the objections which have been made to it. (The Hon. and Rev. Gentleman here read the Resolution at length.) If we consider the nature of this proposition, to which the Bishop of London has expressed his assent, it may serve to show to this meeting what it is that the Committee has consented to and what it has not. If it were possible for persons and prelates holding such opinions as those described by our Reverend friends to exercise an entire superintendence over the Society, so as to modify at pleasure its constitution and practice, I for one would perfectly agree in the Amendment, for I never would consent to make so great a sacrifice for any supposed advantages of the proposed arrangements. (Hear, hear.) I therefore fully accord with the feelings of my reverend friend on the right, (Mr. Pratt.) But in this resolution, there is an express provision that there shall be no invasion of the past recognised principles and practices of the Society. To some of the points which are thus guarded, let me call the attention of my Reverend friends: by the constitution and practice of the Society, as declared in its laws and regulations, and in the Appendix, No. II. of the Thirty-ninth Report, these provisions are already made, and they cannot in future be attacked. The Committee has the right of selecting the missionaries, of sitting in judgment upon their qualifications, and of accepting or rejecting them; the Committee has the right of educating young men who shall be admitted as candidates for the office of missionary; the Committee has the right, when those candidates are ordained, to appoint them to stations with the concurrence of the bishops of the colony to which those missionaries may be sent, so that no missionary therefore can be sent without the express concurrence of the Committee; the Committee have, further, the right to maintain a direct correspondence with the missionaries, so as to ascertain the

whole of their proceedings, and of interfering, if they see that the property of the society is not properly applied; they have the right of paying their missionaries directly, and without the intervention of any other authority; and in all these rights, secured by the past conduct and constitution of the society, now recognised by the Bishop of London, I say, we have the best guarantee against certain important prerogatives of the society being invaded at any future time. (Hear, hear.) I do not mean to say that there are not any points which I could wish to have still more explicitly guarded, but when we have these points secured, and we cannot secure them by any other means, it is quite consistent with the most careful provision for the future, as well as with regard to expediency on the present occasion, that we should consent to the proposal as frankly and as candidly as it has been made to us. (Hear, hear.) My reverend friend has proposed that references should be made, not to the archbishops and bishops of England and Ireland, but only to those of them who shall happen to be members of the Society. But then he forgot that to make this Amendment is nothing more nor less than to negative the proposition made to us by the Bishop of London, that it would leave us where we are, and therefore we should consider the inconveniences which would result from its adoption. (Hear, hear.) In the present state of religious opinions in this country it would be to tell a large number of persons, already perhaps suffering under scruples respecting the constitution and practice of the society, that we rejected a proposition made in the kindest spirit, and with the best intentions, by the Bishop of London, with the sanction of the Archbishop of Canterbury. (Hear.) It would not then leave us where we are, but it would place far greater difficulties in the way of the working of this society throughout the country. (Hear.) On the other hand, let me state some of the consequences which may result from the adoption of a proposal thus explained. I have seen with the greatest thankfulness to God, that for many years this society has been steadily growing in the extent of its operations abroad, and therefore in the amount of its support at home, by which those operations were to be maintained. This ought to have been enough to prove to any one that the strength of the society consisted in its Evangelical principles, in its maintaining the simple great truths of the Gospel, and therefore enlisting the conscientious support of all the most zealous promoters of religion at home in its service. I feel the truth still stronger, that nothing can compensate us for the loss of that particular support. (Hear, hear.) But if we can, without sacrificing that in the least degree, remove certain peculiar obstacles to the further extension of the Society in the country, which all who know its working must acknowledge, then we gain a great boon to the society by consenting to the proposal that has been made. In the first place let it be borne in mind that the bishops and archbishops, to whom reference is to be made, are appointed judges only in one particular class of questions, those which may arise between the colonial bishops and the committee of this society. A colonial bishop is at present restrained by no power in the society, and this society has at present no power of objecting to his enforcement of the Canons of the Church without departing from those rules by which itself is bound. (Hear, hear.) We have no liberty to say to a colonial bishop now—nay, whatever may be the inconveniences resulting from those canons, we cannot, as an Episcopal



Society, say that we will refuse to assent to any proposition which a colonial bishop may make to us, and which has the sanction of the laws of the Church. What new power, then, shall we put into his hands? He will still be bound by the Canons, and I think the colonial bishops would rather consult public opinion in this country than enforce those laws with unnecessary rigor. I do not conceive, then, that by agreeing to this proposal we shall be really exposing the society to much danger, but, on the other hand, important advantages, inasmuch as that we shall secure the sanction of the highest authorities in the Church of England. It will give us strength by the removal of certain anomalous and most painful feelings in the Church, which I am sure, as Christian men, we must be anxious to remove; for it must strike any foreigner, and it must strike any considerate person at home, as a most painful fact, that those persons who are raised by the providence of God to the highest stations in the Church, can look upon the largest operations of that Church in heathen lands, and yet give them no sanction.

They are raised up by the providence of God to cast their eyes over the heathen world as well as the world at home, and to give whatever aid is in their power, to the great object of bringing men to the knowledge of Christ; and if there are difficulties in their way, difficulties in which we do not share, and if there are difficulties in the way also of numerous persons occupying the position which they ought to occupy in support of this great object, surely it becomes us as Christian men, if we can, without any sacrifice of principle, and with the least possible sacrifice, do what may seem to be expedient to enable them to assume their proper position in maintaining and supporting our object, retaining still substantially our power over the work and over our missionaries, while we give to our friends at home new ardor in the prosecution of the cause; and this latter will be no small good to be obtained, for we cannot but be aware that throughout this country there are not a few whose minds are beset with scruples as to ecclesiastical order, but who may be very honest and devout, though they cannot help us in this work because of their scruples. I do not share with them. I am ready to maintain that we have been most orderly in our conduct; but if many persons, respectable in numbers, as well as other circumstances, who are beset by these scruples, and many more who are not in the habit of diving to the bottom of things, who attached themselves to that large party, why should I deprive myself of the opportunity of telling them what God is doing among the heathen, by silencing those scruples? Why should not the committee have the opportunity of going into every town and village in the country, and say to the people, "It is your duty not to live to yourselves, you should look no longer with a cold eye upon the perishing heathen?" The support which is given to this cause by those in the church to whom you are most accustomed to look up for direction, must for ever silence those scruples which we have never felt. Hence I cannot but feel that we have every reason to hope that so long as the society is governed by men who have hitherto formed its committees, there will be an extension of efforts at home and abroad without those sacrifices and dangers to which my Rev. friends have alluded. (Hear.) That there should be an influx of many persons of opposite principles who might destroy the character of this society, and undermine its principles, and finally overturn its operations, I cannot but admit

it is possible; but I feel that it is far from probable. (Hear, hear.) In this world we must be guided, when there is no sacrifice of principle, by what is probably most for the advantage of those institutions we wish to see prosper. (Hear.) There is no possibility at this moment of the society being swamped by such persons. The numerical majority is with us. (Hear, hear.) The laws of our society even now will allow them to become members; clergymen even now can act as members of the committee if they choose, and there will be no further inducement for them to do so by this change. (Hear.) I conceive that the operations of our missionaries abroad commend themselves most to those who have most religious zeal, and who will be still ready to make the greatest sacrifices and to give up their time to promote this object; and I have but little fear that those persons who are anxious to promote the cause of the Redeemer at home and abroad, will still hold the helm of the institution and guide it to enlarged success. (Hear.) I have been requested by the committee to support this resolution, but I have been prematurely called to the office I now discharge. I only beg in conclusion, while I admire the frankness and courage with which our Rev. friends have stated their important sentiments (applause)—in all which sentiments, or nearly all, I absolutely concur, differing only in the application of them (hear, hear),—I put it to them, whether it would not be better to withdraw the amendment, if the observations I have ventured to make have really removed any objections from their minds with respect to the proposition now before us. (Hear, hear.)

[CONCLUSION NEXT WEEK.]

## Literary.

[For the Church Record.]

### OLD ENGLISH LITERATURE.

NUMBER XXVII.

RICHARD CRASHAW.

It may afford matter of no little surprise, to those who are unacquainted with the revolutions in literary taste, (as astonishing in a different way, as revolutions in states or the changes of manners,) to learn that the poet Montgomery is a popular author with the readers of religious verse, (now a large body,) while at the same time Richard Crashaw, infinitely the superior of Montgomery, is barely known by name, except to a few antiquarian critics. Crashaw, a religious poet, too, writing moreover with force and delicacy, (a rare union,) on the noblest themes of the Sacred Muse is unknown to the very persons who, of all others, should study his works with attention, and might be supposed to read them with rapture. Montgomery bears to Crashaw about the relation that Pollock may be said to sustain to Milton. For our own part, we think the parallel a pretty fair one. Yet, hardly a school-girl in her 'teens, but has read Montgomery's grave; and scarcely a scholar of even considerable culture, who is at all acquainted with the rich fancies of this "Delight of the Muses."

The neglect into which the works of Crashaw have fallen, we cannot help considering but too strong a proof of the vitious taste of the public, especially in matters of poetry. The occasional quaintness that disfigure his productions in common with those of Donne, Herbert, Quarles, the Fletchers, and Cowley, (all of whom wrote a much larger proportion of fine than of indifferent poetry,) furnish an apparently sufficient objection

to indolent students of the religious poetry of the seventeenth century. But the excuse is a superficial one. Crashaw's best poems are quite free from these defects, and out of the small body of poetry he has left, the following poems are admirable and complete of their kind; On a Prayer Book, Music's Duel, Epitaph on Mr. Ashton, Death's Lecture on a Young Gentleman, the translations from Lessius, from the *Sospetto d' Herode*, of Marini, and of the *Dies Iræ*. In point of fact, a larger proportion of really admirable poetry still remains of Crashaw, amidst all his conceits and crudities, than can be furnished out of any popular poet in England of the present day, except Wordsworth. There is nothing in Leigh Hunt or Barry Cornwall equal in richness of fancy and profusion of images, to the Music's Duel of Crashaw. Of this fine poet, Hunt\* has written an admiring and acute criticism. The "*Dies Iræ*," is a flight above every poet in England now living, always excepting the reigning Monarch of Poesy, whom we associate with the idea of Milton. The Epitaph on Mr. Ashton is nearer Pope than Mr. Rogers could approach; and the Poem on a Prayer Book, is much superior to any thing of the kind in Keble's Christian year.

Of these different poems the translations are, we believe, best known to the few who know anything of Crashaw. They are allowed, in every instance, to be superior to the originals, and display a force of conception and brilliancy of coloring; a copious flow of illustration, a peculiar delicacy of expression, that constitute the individual traits of the poet himself.

The translation of the first book of the *Sospetto d' Herode*, by Marini, the founder of that school of false taste in Italy, whose writers abound in "conceits," is a masterly performance. Crashaw's version is placed by Mr. Wilmott, Crashaw's biographer, and a genial critic, above the power of Marini. It is sufficient praise to Crashaw, that Milton has borrowed from his poem. The soliloquy of Satan in Milton is evidently modelled on Crashaw. The character of Satan is painted in a similar way. Crashaw has not, to be sure, the wonderful concise power of the Bard of Eden. His stanza is loose, free and flowing; but he has sublime thoughts and imaginations. His invention is exceedingly vivid, and produces even a feeling of awe. Instead of mangling this fine poem by extracts, we refer those of our readers who love really fine poetry, to the poem itself in Cattermole's *Sacred Poetry of the 17th century*.

The "*Dies Iræ*," is a version of the solemn, monkish canticle, a noble version, too. Mr. Wilmott declares, that to style Crashaw's Hymn a translation at all, is an untruth; unless a picture wrought into life by force of coloring and expression, can be considered a copy of a feeble and inanimate outline." With a hearty assent to Mr. Wilmott's enthusiastic criticism, we still think he has, in a desire to exalt Crashaw, spoken with too much disrespect of the fine old strain of mingled Dread and Piety. Here are a few verses of the original; the perpetually recurring similar endings give some color to the notion, that the monks invented rhyme.

*Dies Iræ, dies illa,  
Crucis expandens vexilla,  
Solvat sæculum in favilla!*

*Quantus tremor est futurus,  
Quando Juxæ est venturus,  
Cuncta strie discussurus!*

\* Indicator xxxii.



Tuba mirum spargent sonum,  
Per sepulchra regionum  
Coget omnes ante thronum.

Mors stupebit et natura,  
Cum resurget creatura  
Judicanti responsura.

Liber scriptis proferetur,  
In quo totum continetur,  
Unde mundus judicetur.

To our ears, the mere sound of these words brings up an awful picture; how impressive must they be when chanted by the full choir, in a rare old cathedral. Of Crashaw's Hymn, we quote several stanzas.

#### THE HYMN.

"Dies ira, dies illa," &c.

##### IN MEDITATION OF THE DAY OF JUDGMENT.

Hear 'st thou, my soul, what serious things  
Both the psalm and sybil sings,  
Of a sure Judge, from whose sharp ray  
The world in flames shall fly away?

O that fire! before whose face  
Heav'n and earth shall find no place:  
O these eyes! whose angry light  
Must be the day of that dread night.

O that trump! whose blast shall run  
An even round with the circling sun,  
And urge the murmuring graves to bring  
Pale mankind forth to meet his King.

Horror of nature, hell and death!  
When a deep groan from beneath  
Shall cry, "We come! we come!" and all  
The caves of night answer one call.

O, when thy last frown shall proclaim  
The flocks of goats to folds of flame,  
And all thy lost sheep found shall be,  
Let "Come, ye blessed," then call me.

When the dread "It" shall divide  
Those limbs of death from thy left side,  
Let those life-speaking lips command  
That I inherit thy right hand.

Oh, hear a suppliant heart, all crush'd  
And crumbled into contrite dust!  
My hope, my fear! My Judge, my Friend!  
Take charge of me and of my end.

The anecdote is related of Roscommon, that on his death-bed he repeated the last two lines slightly altered, with great devotion, almost in the very article of death. This elegant minded nobleman had borrowed largely from Crashaw in his own poem on the Day of Judgment.

Music's Duel is the old story of the rival contest between the musician and the nightingale; the latter of whom is overcome by shame and vexation at her defeat, and dies.

The narrative is highly artificial, and worked up with admirable skill, equal to the fabled musician himself, wrapped up in intricacy of metaphor, and gurgling into curious eddies, and rushing into involved mazes of harmony.\*

\* This story occurs originally in Strada's *Provolutions*. It has been paraphrased by Ambrose Phillips and others, as well as by Crashaw. In the judgment of Charles Lamb, the version by John Ford in "The Lover's melancholy," is by far the best, almost equalling, as he says, "the strife it celebrates." We cannot resist the temptation of offering it to our readers.—*Editor*.

Passing from Italy to Greece, the tales  
Which poets of an elder time have feign'd  
To glorify their Tempe, bred in me  
Desire of visiting that paradise.  
To Thessaly I came, and living private,  
Without acquaintance of more sweet companions  
Than the old inmates to my love, my thoughts,  
I day by day frequented silent groves,  
And solitary walks. One morning early  
This accident encounter'd me: I heard  
The sweetest and most ravishing contention  
That art or nature ever were at strife in.  
A sound of music touch'd mine ears, or rather  
Indeed entranc'd my soul: as I stole nearer,  
Invited by the melody, I saw  
This youth, this fair fac'd youth, upon his lute  
With strains of strange variety and harmony  
Proclaiming (as it seem'd) so bold a challenge  
To the clear quisters of the woods, the birds,  
That as they flock'd about him, all stood silent,  
Wondering at what they heard. I wonder'd too.

The Hymn on the Nativity is without the daring sublimity of Milton, but full of a charming 'pastoral sweetness, sung as by the shepherds.'

#### HYMN ON THE NATIVITY.\*

Gloomy night embraced the place  
Where the noble Infant lay;  
The Babe look'd up and showed his face—  
In spite of darkness, it was day.

We saw thee in thy balmy nest,  
Bright dawn of an eternal day!  
We saw thine eyes break from their East,  
And chase thy trembling shades away:  
We saw thee, and we blessed the sight,  
We saw thee by thy own sweet light.

She sings thy tears asleep, and dips  
Her kisses in thy weeping eye;  
She spreads the red leaves of thy lips,  
That in their buds yet blushing lie.

Yet when young April's husband showers  
Shall bless the fruitful Maia's bed,  
We'll bring the first-born of her flowers  
To kiss thy feet and crown thy head.  
To thee, dead Lamb! whose love must keep  
The shepherds more than they their sheep.

To thee, meek Majesty! soft King,  
Of simple graces and sweet loves;  
Each of us his lamb will bring,  
Each his pair of silver doves.

Temperance or the cheap Physician, a version of Lessius, is a neat and spirited copy of verses, of the school of Pope and Churchill, in moral satire—a pithy lecture on sobriety and temperance.

The epitaph on Mr. Ashton is excellent. Pope professedly copied the first part of it in his epitaph on Mr. Fenton. Pope could not have improved it, for it is in his best style, terse, ingenious, pointed.

Warton somewhere remarks that Pope was in the habit of extracting pure gold "from the dregs of Donne, Quarles, and Crashaw," as if their poetry were mere dregs. In point of truth, Pope's gold was their silver washed over—their genuine flights were above anything in the leader of the artificial school of poetry. With ten times the judgment of these earlier bards, he had not a tithe of their original genius.

Pope's criticism on Crashaw, in a long letter to Henry Cromwell, is very characteristic of his French taste, his illiberality and bigotry, and the prejudices of his age in matters of poetical criticism; at the same time, full of keen remarks, and, in the main, at times tolerably just.

The "Lines on a prayer book" was admired by Coleridge as one of the noblest poems in our literature.

A Nightingale,  
Nature's best-skilled musician, undertakes  
The challenge; and, for every several strain  
The well-shap'd youth could touch, she sung her down;  
He could not run division with more art  
Upon his quaking instrument, than she  
The nightingale did with her various notes  
Reply to.  
Some time thus spent, the young man grew at last  
Into a pretty anger; that a bird,  
Whom art had never taught cliffs, moods, or notes,  
Should vie with him for mastery, whose study  
Had busied many hours to perfect practice:  
To end the controversy, in a rupture,  
Upon his instrument he plays so swiftly,  
So many voluntaries, and so quick,  
That there was curiosity and cunning,  
Concord in discord, lines of differing method  
Meeting in one full center of delight.  
The bird (ordain'd to be  
Music's first martyr) strove to imitate  
These several sounds: which when her warbling throat  
Fail'd in, for grief down dropt she on his lute  
And brake her heart. It was the quaintest sadness,  
To see the conqueror upon her hearse  
To weep a funeral elegy of tears.  
He looks upon the trophies of his art,  
Then sigh'd, then wiped his eyes, then sigh'd, and cried,  
"Alas, poor creature, I will soon revenge  
This cruelty upon the author of it.  
Henceforth this lute, guilty of innocent blood,  
Shall never more betray a harmless peace  
To an untimely end;" and in that sorrow,  
As he was dashing it against a tree,  
I suddenly slept in.

\* Several lines are omitted.

ature, and such, we think, every genuine reader of true poetry will confess it to be.

Under our head of "Anthology," from time to time shall appear the best specimens of Crashaw's genius. We have already published the above.

The best account of the life of Crashaw is to be found in Wilmott's *Lives of the Sacred Poets*. The chief facts are, the religious conversion of Crashaw from Protestantism to Popery, perhaps as much a matter of imagination in him, as anything else, though Crashaw was a man of rare and unquestionable piety;\* and his friendships with the chief men of the age, Selden, the greatest scholar, and Cowley, the noblest poet of his time.

The short life of Crashaw was spent in poverty and distress. His loyalty to his king brought him to this condition, but his pious zeal kept him pure.

Hazlitt has spoken ignorantly of the "hectic manner" of Crashaw. We suspect he knew him only by report. Lamb ought to have written a paper on him. He deserved it, at least as well as Wither.

Crashaw has tenderness, fancy, occasional sublimity, frequent elegance, considerable selection in phrases, and a fine ear for harmony.

Cowley, at all times his friend, and who out of his slender salary supported him at Paris, and introduced him to the Queen, who assisted him to the extent of her power, has left an affecting memorial of his admiration of Crashaw in a generous strain, which came from the heart of a fine poet and a true man.

Poet and Saint! To thee alone are given  
The two most sacred names of earth and heaven,  
The hard and rarest union that can be,  
Next that of godhead and humanity.  
Long did the muses banish'd slaves abide,  
And built their pyramids to human pride;  
Like Moses, thou, though spells and charms withstand,  
Hast brought them nobly back to their Holy Land.

Hail, Bard triumphant, and some care bestow  
On us, the poet's militant below,  
Oppos'd by our old enemy, adverse chance,  
Attack'd by envy and by ignorance.  
Thou from low earth in nobler flames did'st rise,  
And like Elijah, mount alive the skies.

J.

#### CONSIDERATIONS ON MARRIAGES PROHIBITED BY THE LAW OF GOD. By Bishop Onderdonk, of Pennsylvania.

IN the General Convention of 1838, a committee of the House of Bishops was appointed on the subject of which this pamphlet treats, with instructions to report at the Convention of 1841, and to send to each bishop individually, a copy of the report one year before the Convention. According to a practice somewhat too common with committees appointed to act during the recess of the General Convention, there has been no meeting of that above named, so that the instructions given cannot now be obeyed; and therefore, Bishop Onderdonk, not in his character of a committee-man, but individually offers, from the materials collected for the discharge of his official duty, his views on the subject committed to him.

The usual characteristics of Bishop Onderdonk's productions, strength of mind and close logic, are apparent enough in these "considerations." Grant him his premises in any given case, and we know no man who reasons more directly and unanswerably to his conclusion; we think, however, (and we say it with great respect for his excellent

\* "In the temple of God, under his wing, he led his life in St. Mary's Church, near St. Peter's College, under Terullian's roof of Angels; there he made his nest more gladly than David's swallow near the house of God; where, like a primitive saint, he offered more prayers in the night, than others usually offer in the day."—*Preface to Steps to the Temple*, 1646.



understanding,) that sometimes a predetermined conclusion furnishes him unconsciously with the premises necessary to sustain it, and in such cases if he falls into error, it will not be found in his logic, but in his premises.

An analysis of the argument in this pamphlet would be almost a repetition of the pamphlet itself, for its author seldom wants words. We shall not therefore attempt it, but refer the reader to the pamphlet itself of but 16 pages. The general conclusion of the Bishop on the vexed question he has discussed, is that it would be well for our branch of the church to restore the entire English table of prohibited marriages.

**TRADITION UNVEILED: or, an Exposition of the Pretensions and Tendency of Authoritative Teaching in the Church.** By the Rev. Baden Powell, M. A., F. R. S., etc., of Oriel College, Savilian Professor of Geometry, Oxford.

This publication forms No. 2 of the "Churchman's Library," now in course of publication by Messrs. HOOKER AND AGNEW, Philadelphia. This treatise of Professor Powell, is a learned, manly, and vigorous exposition of some of the difficulties involved in the Tractarian system. It is apparent that the writer has brought to his task logical powers of no common order, and though in some unimportant particulars we may differ from him, in the main his treatise is valuable as exhibiting the sophistry of the Tractarian writers on the subject of Tradition. We regret our limits will not permit a minute analysis of Mr. Powell's arguments. His purpose has been to "exhibit the real tendency of the principles of the traditional school," of a "system which discards evidence, and puts truth and fable on the same level."

"Though the principles of the tract writers bear a considerable resemblance to those of Romanism," the professor in his conclusion remarks:

"THE REAL question is not one of THE REVIVAL OF POPERY, but of THE PRESERVATION OF THE VERY FOUNDATIONS OF FAITH: whether religion shall be made to depend on the indulgence of feeling or the conviction of reason: whether belief shall be founded in prejudice or evidence: whether Christianity is based on fable or fact, on antiquity or truth.

(If the author means that in the intention of most of the Tractarians, the real question is not one of popery, his assertion may be true. If, however, he speaks of the practical effect of their later writings, then, we think, he is mistaken.)

"To a simple believer in the written word of the New Testament, the system of tradition can appear in no other light than as involving in entire ambiguity the landmarks of Christian truth. It does away, by rendering confused, all distinctive characteristics of a definite depository, and finally closed record of revelation. By neutralizing, it destroys the whole evidence of the Gospel.

"The plainest understanding feels the necessity for such evidences; yet in contending for this it is by no means intended that a real faith cannot subsist without a strict logical appreciation of the whole compass of these arguments. To insist on this, would, of course, be to exclude the great mass of believers. Christianity, however, stands secure in the multiplicity of its evidences; and these adapted to every species and every grade of intellect and capacity. And that it does so is not among the least of the proofs of its divine origin. Each individual mind may find its difficulties in

one class of proofs, but will fasten on some other, fully convincing to itself. The evidence to the ignorant, though not the same, is equally strong, as to the learned. But in every case it can be brought home to the conviction only by an honest use of the reasoning powers, according to the best of the ability given to each."

One more quotation, and we conclude our extracts.

"In the writings of the New Testament we admit the absence of any precise literal code of doctrines or duties; yet we find the real elements of both: not indeed creeds, but comprehensive truths; not systematic laws, but practical principles and motives. There is manifest, throughout, a plea of truth, and an appeal to evidence, and consequently an appeal to the convictions of all readers; and no authority can force conviction; in its nature it must be free, or it ceases to be conviction. Thus, though there neither is, nor can be, consistently with the New Testament, any authority to decide what is true doctrine, and what is heresy, or to claim spiritual dominion over others, yet, as all real faith is grounded on conviction, there does, and must exist in every man, fallible as he is, such a power to determine the truth for himself; not merely as a right, but as a duty; not merely as a privilege, but as an obligation.\* His own conscientious conviction, imperfect as it may be, but free as it must be, exercised according to the best of the ability given him, whether great or small, thus becomes sacred to him. It is that by which he must be guided in the most intimate connexion with his own personal responsibility: not a responsibility (as has been unintelligibly contended,) of the understanding; but of the will, to preserve the honest use of the understanding. And if the inevitable varieties of private judgment be objected, as inconsistent with the unity and invariableness of truth, I reply, truth is indeed one and invariable, but it not only may, but must, be seen under different aspects, and with different degrees of clearness by different minds. To each it is realised, as far as the nature of the case permits, if he seek and receive it honestly to the best of his ability; not resting satisfied in any attainment, but continually striving to advance and improve. The measure of that ability, and the light vouchsafed, may be more or less. Christianity looks only to an improvement proportional to the means granted; a constantly progressive advance. It assures the disciple that increase of grace and light will always be given, if properly sought—that every one has enough given him to profit by—to judge for himself, but not to judge others."

To those whose minds have been unsettled by the tracts, on this point of tradition, we commend this treatise to a careful study. In it may be found an antidote to the wrong-headed notions of those, who would improperly elevate all tradition to a level with Divine Revelation.

This republication reflects credit upon the enterprising publishers. We think the series proposed to be published, will have a circulation co-extensive with the "Tracts," and even more so, as embodying not only conclusive answers to the Oxford sophists, but much that is valuable in divinity; and as containing a true exposition of the fundamental principles characteristic of, and essential to, the permanency of the Anglican establishment.

C.

\* See the PROTEST OF ORIEL'S Sermon on Private Judgment, especially p. 17, &c., and JORDAN'S Reply to Fausset, p. 16.

**THE COMPREHENSIVE CHURCH, OR CHRISTIAN UNITY AND ECCLESIASTICAL UNION,** by the Rev. Thomas H. Vail, A. M.

This is the title of a book whose author professedly "comes as a Christian man to communicate to his brethren something for their mutual benefit," and is intended as a manual for theological students, that they may therein learn clear and accurate and defensible views of their Church, as it is—as a practical and working system in the present day, and in our own country;" as also "a convenient aid to those who have the charge of their (theological students) education, in the department of ecclesiastical studies."

Doubtless, the best of motives has induced the author to propose "a plan of union to the various denominations of Christians in our country;" and as such union can only be produced "upon some plan of ecclesiastical unity," we anticipated his predication that the Protestant Episcopal Church, (he being a member and minister of the same,) was "constituted better than all others, for the elucidation, the extension, and the perpetuity of Christian truth; and therefore, for the union of all those who love our Lord with supreme devotion, and who love each other with brotherly kindness and affectionate forbearance."

The motto adopted is from St. Paul's exhortation to the Ephesians, "There is one body;" which passage alone, is considered as decisive evidence, that there should be but one outward visible church: yet, while avowing the fact that "divisions can in no case be excused," he grants "for the occasion, that in the Reformation there was a necessity, in the instances referred to, for a departure from the unity of the church, (and only on this plea of an absolute and unavoidable necessity did the Continental Reformers excuse their proceedings,) and again asserts "that, in our age and country, there is no sufficient cause nor apology for perpetuating the divisions which are rending the body of Christ."

After asserting that the Protestant Episcopal Church, in the United States, is not the Church of Rome, disavowing all connexion and communion with the same; denying it also to be, as some suppose, the Church of England, although on "terms of the most friendly and ecclesiastical communion therewith;" Mr. Vail declares it, "a Church at unity with the ancient and universal Church of Christ, which has never separated itself, and has never been separated by others, from this unity; and which is not liable to the charge of sectarianism." Then follows a description of its Members, Territorial Divisions, Laws, Government, (which he represents as strictly and purely democratical),—Ordination and duties of Ministers, Rights of Bishops and Clergy, Admission to the Sacraments, Creeds, Doctrine, Discipline, Public Worship, Rights of Laity, Baptism, Confirmation, Supper of the Lord, Literary Institutions, etc., forming altogether, a compendium of its system, and a clear elucidation of its principles.

And here would we willingly pause, desisting, as we do, authors of confusion; yet, acknowledging ourselves unworthy members of the body of Christ, we must care one for another: and fearful too, that some may abuse the power committed unto them—we earnestly beseech those watchmen of Zion, appointed to guard her bulwarks, and see that "all things are done decently and in order," to so guide and direct her children, that they be not tossed to and fro, and carried about with every wind of doctrine," by "men speaking perverse things." Our inference on concluding this volume,



was, that the Episcopal Church as it is, would not so continue one little hour, if it should attempt to blend into one arrangement, the varied peculiarities of the different denominations, among us: for we are told, that if the good old form of prayer, published with authority of parliament, three centuries ago, sealed by the blood of martyrs, and acknowledged as containing sound doctrine, by many now enjoying the "inheritance of saints in light," should not be found "acceptable to the majority of all the Christians of our country, if they were all united in the Protestant Episcopal Church, they might, according to the existing laws of this church, make such arrangements as to such majority would be entirely satisfactory!" In Article 8th of the Constitution we read, "No alteration or addition shall be made in the Book of Common Prayer, or other offices of the church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese, and adopted at the subsequent General Convention." In such General Convention all the Bishops, Clergy and Laity of the Episcopal Church, are represented; but this assemblage does not certainly presuppose inclusion of dissenters?

Mr. Vail very truly asserts, "*a perfect Episcopal Church may exist without any precomposed forms whatever*," yet it would not be the present Protestant Episcopal Church of the United States; for we read in the same article above quoted, "A book of Common Prayer, etc., when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those Dioceses, which shall have adopted this constitution." Did not the General Convention of October 1789, declare said book of Common Prayer the Liturgy of the church, and require it to be received by all members of the same? Was not care taken to make it "conformable to what ought to be the proper end of all such prayers, that Rulers may have grace, wisdom and understanding, to execute justice, and to maintain truth; and that the people may lead quiet and peaceable lives in all godliness and honesty?" The answer is *yes*. Are we ready to surrender all this? Our author too, states, that "associations of Episcopal Clergy, in classes, for personal improvement in religious knowledge and affection, as in Methodist societies, are very common; and that, 'they are at perfect liberty to engage in protracted meetings, and other special and extraordinary efforts for the good of souls.' We have no authority to say that these things are positively unlawful, for they are no where forbidden by the church; their expediency, however, may be properly questioned, when they are conducted after the usual manner of those who differ from the Church. Under the direction of a zealous and judicious Bishop, they may do great good; without that, we think them of very doubtful expediency.

And now, listen to the salutation of an Episcopal clergyman, who believes his "Church built on the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone:" "Fellow Christians in the several denominations: cast in your lot with us. We welcome you to our unity. We do not invite you to a church in which you must be cramped and straitened incessantly, but to a pliant church—a church capable of infinite modification. We are willing to amalgamate with you; only let the wounds of Christ's body be healed, only let us become one. You may outnumber us in a year; you may have the control in

our parishes, in our Diocesan Conventions, in our General Convention. You may revise and re-arrange our laws. Be it so! We are willing so to be melted down with you, in our own crucible, into one mass of Christian love and fellowship. Is this the language of a narrow, and arbitrary, and intolerant bigotry? Is the church whose entrance is so wide, and which is willing to be moulded by any influence you may exert, sectarian or contracted in its spirit? Like some spacious and noble ship, she can take in all, who would trust her decks, or be entertained in her various saloons, while she ever moves hither and thither, true to the slightest motions of her helm, and while her broad canvass bends at the pressure of the faintest breeze, and hurries her still onward." Again, "The door which admits one man of a certain class of predilections, admits with him another man of perhaps opposite predilections; and these men must harmonize. Each must deny himself a little, that both may have the greater liberty—and these men, who, if they had remained in opposite sects, would have been bitter adversaries, become in the Protestant Episcopal Church, brothers. So would it be in any event."

Episcopalians may, naturally enough, wish all men to be eventually joined together, in the same mind, and in their own creed, inasmuch as they consider it the faith of the true Apostolic Church of Christ; but do not Presbyterians, Methodists, Baptists, all sectarians in fact, profess a like confidence, each, in his own faith? And what, short of Divine interposition, can thus reconcile conflicting doubts, disputations, cavils, and questions engendering strife? Why, men avowedly of the same denomination do not agree; almost every sect is sub-divided, and if one high in office, even a Bishop, presume in this enlightened age to offer his peculiar views on any particular doctrine, to his own exclusive diocese, lo! he is stigmatized as an heretic, false teacher, schismatic; denounced as preaching foolishness, etc., by his very brethren in the same church: yes, indeed, even by ambassadors of Christ, who forget "the spirit of meekness in which each should prove his own work," and "esteem others better than himself." And here our author must be heard again: "We love our bishops; we thank God for such overseers; we thank Him, that, whatever may be the imperfections of our clergy and laity, we may point to them and say: 'The Angels of the Churches.'" This is surely indefinite praise, honoring the "treasure in earthen vessels," and the office withal! We wish not to disparage either, and earnestly pray, they may feed the flock of God among them, and be ensamples thereto, until called to the Bishop and Shepherd of their own souls.

All Christians must believe in one Catholic or Universal Church, "one Lord, one faith, one baptism;" one fellowship, "keeping the unity of the spirit in the bond of peace;" with God also, we believe all things possible: He hath power to establish peace among men, to "make the kingdoms of this world, become the kingdoms of our Lord, and his Christ," whensoever He will. Man too, we presume, will be his agent, whether of Paul, Apollos, or of Cephas; nevertheless, the time, the hour, and the manner, knoweth no man.

x.

LETTERS FROM ABROAD TO KINDRED AT HOME. By Miss Sedgwick. Messrs. Harpers.

Every day's experience confirms us more and more in the opinion that women are far more

agreeable letter writers and journalists than men. From Lady Mary Wortley Montague, and Madame de Sevigné, to the writers of the present day, the most charming books of travels, the most instructive and amusing letters are written by women. It is acknowledged by all, that they give us a truer insight into character and conventionalities than is ever obtained from men.

None but a woman, delicate and discerning herself, can penetrate into the mysterious labyrinths of our heart, and can find a true correspondence in our actions. Men, generally speaking, instruct us that our actions are never the spontaneous result of feeling, but always of systematic deception, and that selfishness is the ground-work of our motives. But our author holds no such doctrine, no one better than herself understands the main spring which influences us; and with respect to this particular work before us, we do not lay it down until we find that our tenderest sympathies have been awakened, and that we are brought immediately into contact with human beings who are more deserving of our commendations than our revilings.

Women of the olden times, such as Madame de Sevigné and Lady Mary were educated in a school very different from ours; they, too, found the clue to the mysterious labyrinth, and unwound it, thread by thread, until the "forked radish, with a head most fantastically carved," was served up to entertain us. In those days, every anecdote was dished up with caustic sauce, biting and blistering wherever it touched, and this from woman's hand, too. This arose from their associates, who were satirists and scorners, men who asserted that "most women have no characters at all." Women of distinguished talents only were admitted to the society of such men, the reputed wits of the day, and they kept aloof from their own sex, or only mingled with them occasionally, for the purpose, it would seem, of amusing themselves and others with their absurdities and weaknesses.

This sarcastic spirit did not proceed from a malignant temperament, for women then were as amiable as now, but it was the price they had to pay for the honor of associating with such men as Pope and Walpole. Unless a letter, an epigram, or an anecdote were seasoned with pungent sarcasm, and stinging personalities, they possessed no merit in the eyes of these directors of the public taste. Even Shakspeare was under this influence, which, if not of so demoralizing a character, was quite as debasing, when he descended to vulgarity and ribaldry. All that was holy, pure, racy and spirited, gushed from the fountain of his own gifted mind, all that was coarse and unseemly arose from a compliance with the public taste.

The days of Pope and Swift, thank heaven, are past, and, we trust, are gone forever, and women, though still possessing the same genius and the same talents, are not compelled to prostitute them to obtain distinction. The onward progress of Christianity has worked out the baser part of the metal and left us the pure gold without alloy. The works of Dickens are proof enough that the spirit of man has changed, and that coarseness and ribaldry can delight no more.

A mind so constructed as that of the author of this little work before us, could never have cared to please a clique which made perpetual war upon all that was good and fair. If she had lived in the golden days of Queen Bess, or in the licentious days of Charles, she never would have written a line; if she had, it would have appeared like a foreign language to them. But in our happier day, when re-



ligion, and consequently, when women are respected, their pen and their voice are only raised to elevate and ennoble, not to pull down and debase. With the exception of one or two "unsexed females," the purest of morality has been taught by women, and we do not hesitate to say, that their virtuous influence is extending itself over the civilized world.

No one has contributed more to elevate our nature and make us satisfied with our condition, as it has pleased God to order it, than the writer of Letters from Abroad. These Letters are beautiful models of feminine grace, spirit, simplicity and truth; and in speaking of them, we must be pardoned if we dwell more upon the kindly and gifted spirit of the woman, than of the truths and graces which the book contains. This is the natural effect of reading the works of one whose every word throughout the volume, breathes only of the love and peace which pass all understanding.

To many persons who might chance to read these remarks, the Letters from Abroad, owing to the manner in which we have discussed them, would appear devoid of interest; but we can assure them that they contain spirited anecdote and pungent satire enough to satisfy the most eager after novelty. But these anecdotes and satires have no personal sting; Miss Sedgwick aims at those who have the power to improve or mar our destiny, and not as individuals. We thought that it would require a strong hand with a rough pumice-stone, to rub down the asperities caused by the English travellers—Basil Hall for instance—who came amongst us to misrepresent and condemn; but the gentle feather, the gray goose quill of this most discerning and amiable of women has brushed them all down at the first touch. We therefore ask pardon of Captain Hall, for we find that though he grumbled at the Americans when at their own door, he has nothing but good natured smiles and a hearty welcome for them when they come under his notice at home.

All that she says of London and of the writers with whom we are familiar, is new and marked with good taste and strong feeling. There is no affectation, no mawkish display of sentiment, no attempt at humor, or to intrude scenes and persons upon us for effect—the clap-traps of authors—but all is natural and graceful. She caters not for a depraved appetite; her desire is not to rouse or encourage our evil passions, but to create just and tender feelings for the whole human race.

She has the happy art of placing old objects in new positions, and to our surprise we find that though always familiar to us, we now discover that they had a mine of wealth within themselves, and from which we could extract gold by a little good natured effort of our own.

After reading the little work, our readers will ask, as we have done, what is so natural as to identify the writer with it—the very nature of it compels us to do so. It is Miss Sedgwick who talks, and instructs, it is she who by beautiful and spirited antitheses—unlike the death stings of Pope—teaches us to love where we before hated, and to pity where we before were cruel or indifferent. If we had more travellers of her temperament, the English, for the sake of their own respectability, would not only cure themselves of many of their troublesome, national peculiarities; but they would be anxious to obtain the good opinion of those whom they now affect to despise.

Miss Sedgwick reminds us of the story of Eyes and no Eyes: certainly she has seen things which all who preceded her have overlooked, or if seen,

were considered of trifling value. All those little home touches which the man of wit and marvel refuses to pick up for our amusement, find a congenial chord in our own bosom and we give them welcome and fair play. Then, above all, look at her love for little children, so scriptural and feminine. Dirty and ragged as some of them are, we feel a strong sympathy for them and in idea have put them over and over again in a warm bath and neatly clothed them. If nothing else were gained by reading these letters, she has accomplished much by bringing us nearer and nearer to the young and the neglected.

Even the very beggars of Italy, the most debased, the lowest in the scale of mendicancy, spring up at once into a new and curious kind of existence by her honest and spirited touch, and we agree with her that we "would rather be a Lazzaroni than the King of the Lazzaroni." This very remark is pithy and full of meaning, it leads us at once to search for the cause of such complete debasement, and we find it in the overgrown power of the men who rule them. Let us therefore apply this to ourselves, and profit by the warning voice, though it comes from a woman.

We trust, ere long, that the price of this valuable book will be reduced, so that people in moderate circumstances may be able to purchase it.—The Messrs. Harpers certainly know their own business best, but we think the sale of a book is injured if rated too high at first. As to the work in question, it should be in the hands of every man and woman who can read, for it is filled with wisdom of a homely kind, such as a speculative country like ours wants, and it breathes a pure morality and a christian spirit which would greatly improve our present estate. It is copious in material for excerpts, and being in the form of letters many passages of great merit can be extracted. A.

PEASANT AND PRINCE. By Miss Martineau.

We disclaim all wish to detract from Miss Martineau's merit and ability, as a writer; while, in all humility, confessing a desire that she would leave the discussion of political questions, and investigation of rules of government, to the lords of creation. We would neither question her benevolent intention in promulgating new theories, or doubt her sincerity of purpose, in the preferment of modern innovation, or deny her just claim to strength of intellect, keen observation, careful and long continued observation of men and manners.

The "Prince and Peasant," or "Tales for the People and their Children," may indeed reconcile mankind to "bear the ills they have," incontestably proving as they do, that no condition in life is exempt from privations and trials. Those of low degree, in this our day, may learn from the perusal of the "Peasant," to bless God for His mercy, in delivering them from exorbitant taxes on the absolute necessities of life; from such exigent want as compelled their brethren of old to dwell in "caves scooped in the side of chalk pits;" from selfish tyranny, which condemned men to prison, for taking one fish from a pond; and from laws, enacted to prevent "any body keeping rabbits and pigeons except nobles," who believed they "were by nature entitled to all things, and might give only such leavings as they did not wish for, to inferior people." The "Prince," should teach men of high estate, and those daily toiling for the gold "that perisheth," the truth of the great poet, "uneasy lies the head that wears a crown," as few have learned the invaluable condition of St. Paul, "in

whatsoever state I am, *therewith* to be content." This last story, describes the weakness and sufferings of Louis XVI. and Marie Antoinette; the rage, and revolt of the French people, with the causes thereof, agreeably told, and interspersed with sundry and divers anecdotes. The lovely, gentle spirit of Elizabeth is "confirmation strong" that noble disinterestedness, and unobtrusive piety, can render *even* a royal princess more lovely, while it proves the fact, that real worth and goodness, are uncircumscribed, confined to no particular station, and as truly exalt poverty, as they degrade wealth.

And now, a word on Miss Martineau's concluding paragraph. "Instead of crying to Him for mercy under intolerable misery, all might then bless Him for having placed his children on a fair and fruitful earth, where all may have their fill, and *dwell in peace*." Is this the doctrine of scripture? Does not the Saviour of sinners, our Lord Jesus Christ, declare, "in the world ye shall have tribulation"? Did He not teach, "Bless them that curse you and pray for them that despitefully use you; love your enemies," etc.? Read we not of the "ungodliness and unrighteousness of men"? "The whole world lieth in wickedness"? "The children of disobedience"? Those, who "shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron"? "What fellowship hath righteousness with unrighteousness"? Hear we not "of wars and rumors of wars," things which "needs be"? Are we not taught, that sin entered into the world by one man, and death by sin? And, "*if it be possible*, as much as lieth in you, live peaceably with all men"??

Believing as we do, that men "must endure chastening," and be made "perfect through sufferings;" we would rather exhort the people and their children to "be followers of God, doers of the word, and not hearers only, having a good conscience, and sanctifying the Lord in their hearts;" that, having "believed in Jesus Christ, they might be justified by faith in Christ," and be found "without rebuke, in the midst of a crooked and perverse nation," *here on earth*; and after death, through the atonement of Christ the Lord, find perfect and enduring peace in "the holy Jerusalem, that great city," where they shall be God's people, without pain, sorrow, or death; clothed in white raiment, being found worthy to worship their Saviour, who shall then be "set down with" his "Father on his throne." M. F.

THE RELATIVE POSITIONS AND DUTIES OF THE CLERGY AND LAITY: *A Charge to the Clergy of the Diocese of North Carolina. By the Rt. Rev. L. Silliman Ives, D. D., Bishop of the Diocese.*

This charge of Bishop Ives, is truly excellent, and we had marked a large portion for insertion in to-day's issue, as an evidence of its meriting the appellation we have bestowed upon it. A press of other matter, however, compels us to defer for the present any further extracts than those given below. The "relative positions and duties of the clergy and laity," are admirably set forth, and in a plain and comprehensive manner, well suited to the popular understanding; which of itself, in these times of sophistry and logical refinement, is a merit for which we are thankful. The following extract, though long, we commend to the attention of our readers. We hope to follow it up in our next, by that part which relates to the clergy.



"The Laity have the deepest concern in the progress of the gospel,—the heaviest responsibility in promoting its interests; they are bound to be co-workers with God— *fellow-laborers* with the ministry of His Son.

Their first duty is to establish among them this ministry—to provide the means for its proper support. Not a support to feed luxury, or pamper pride,—this would be highly injurious; but such a support as may be needful to shield the mind of a minister from worldly anxiety, supply him with the means of charity, and leave him free to devote his time and energies to the sacred work assigned him by the Lord of the harvest. This will be required, and may be reasonably claimed, under the command of Almighty God. The support of the ministry, I know, is sometimes considered a burden—but not by minds acquainted with the subject; for, let the ministry be viewed in its bearing either upon our temporal or eternal interests, and nothing can be more unarrangeable than the feeling, that it is burdensome. Remove it, with all its temporal advantages to the community; take away its wisdom, its literature, its moral power; put out its sacred lights; overturn its altars, and lay its temples in the dust; and you may form some notion of your indebtedness to it as an instrument of more worldly prosperity. It is the deepest ingratitude to God, even for the man who has chosen his portion *in this life*, to complain of the support of the ministry as burdensome; for there is nothing under heaven contributing to his temporal good, for which he pays so mean and inadequate a price. Well would it be for men to consider, whether, in this thing, they are not guilty of "robbing God." The pecuniary support of the ministry, however, is to be viewed in its influence upon our spiritual and eternal interests. I refer here, not to the blessing of this ministry as an appointed means for our salvation, but to the saving influence, which our being called upon to maintain it with our worldly goods, is calculated to exercise upon our affections and lives. The main obstacle to the love of God in our hearts, is the love of the world, which has in them so firm a lodgement; so that whatever tends to weaken this must be cherished as a blessing. Now, giving largely of our worldly substance has this tendency; and hence is enjoined as among our first and highest duties, on our becoming followers of Christ. Our spiritual welfare, then, is deeply concerned in these calls upon us to maintain the ministrations of the Divine Word. To break down the dreadful power of the world in the heart of the rich young man in the parable, our Lord enjoined that he should give up *all his goods*. And so fully in agreement with the spirit of this injunction was the influence of the Gospel upon the primitive saints, that "none among them lacked;" "none calling aught that he possessed his own;" "each looking not only on his own things, but on the things of others also." The pecuniary support of the Gospel, therefore, is to be regarded by a people as a *means of grace*. And no people evince that they have greater need for a liberal use of this means, than they who complain of its burdens.

"The people have a further duty in this matter. It can afford little comfort to the faithful ambassador of Christ, that his temporal wants are supplied, his person honored and cherished, while his message is set at naught; or in any way hindered. Incumbent is it, therefore, upon his spiritual charge, to receive his message, and to promote its reception, in all its fullness, "according to their several ability." Much of a pastor's success depends upon the example and influence of the leading members of his Church; upon parents, communicants, and those in a position to give tone to the young and more dependent of the flock. When parents co-operate with their pastor, in imparting to their children deep and solemn views of the baptismal covenant; of their obligation to God for its gifts, and their accountability to God for the use they make of them: when communicants realize, that "they are not their own, but are bought with the precious blood of Christ, and bound to glorify Him in their bodies and their spirits which are His;" when they realize the high privilege they enjoy, of being allowed "to continue in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers;" the high privilege of belonging to "the communion of saints;" of being admitted "to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel." When communicants realise these glorious things; when those, whose example and spirit bear sway in the community, understand and feel the awfulness of their responsibility, and the weight of their obligation to God, to cast all their influence into the scale of his service; when, in short, the members of Christ's mystical body shall be animated by His spirit, and earnest in the inquiry, "What more can I do for His glory, who has died to save my soul?" Then will appear the divine excellency of the ministerial office; then will the word of God, spoken by His commissioned servants, "have free course and be glorified;" then will their hands be made strong to labor, and their hearts glad to endure, and valiant to contend and to achieve. On the other hand, let parents be indifferent to the holy state of their children: by baptism; let them, in spirit, and conversation, and example, go counter to the authorized instructions of their minister; let baptized adults and communicants be anxious, rather to get low views of their obligations, than make high advances in the Christian life; let them lose sight of their commanding attitude as "God's peculiar people;" and live as those who have "no inheritance in the kingdom of Christ and of God;" let the few in a parish, to whom God hath given power to control the many, employ that power against the teaching of Christ's ambassadors; let them encourage the young and dependent in doctrines or in ways against which they are warned by those commissioned to warn them; and how surely, except as God may interpose his

mighty hand, will the ministry of Christ, as regards its rightful influence, become of none effect unto the people. Tremendous is the responsibility which he assumes, who utters a word, or puts forth a finger, to impede the progress of the work of salvation committed to the ambassadors of Christ; while but little less is his responsibility, who exerts not every energy for its advance! Beloved brethren, consider, I pray you, the true character and weight of your Christian vocation; how it obliges you to live only for Christ; how it consecrates your talents, your time, your substance, your influence, to his cause; consider, if ye were bound together in love, and made to strive together for the faith of the Gospel, by that heavenly charity, which united and animated, and emboldened, and bore onward, through suffering and death, the first believers in Christ—what glorious and rapid achievements ye might now make for His Kingdom!"

"A further, and still more pressing duty remains to the laity—the duty of praying for God's blessing upon the persons and labors of the Clergy. "Brethren, pray for us," is the earnest request of St. Paul; and a more important one cannot be made by ministers of the Gospel in any age; important, in respect both to themselves and to their people. To themselves, as sinful, erring, and dependent creatures, "not worthy that God should come under their roof," but put in charge with the Gospel of His grace, and made accountable for the souls of men. To their people, as receiving the overtures of pardon and salvation, amid a thousand distractions and deceits, calculated to blind their understandings, and betray them into error and sin. Prayer is here heaven's own appointed remedy.

"Let our congregations be habituated fervently to supplicate for God's guidance to their minister, and God's spirit upon his ministrations; and with what altered feeling—what increased preparation of heart for hearing the word, will they take their place under his instructions. Yea, let them enter the house of God as miserable sinners, desirous of being taught more perfectly the way of life; of being enlightened, and strengthened, and sanctified, by "the truth as it is in Jesus;" and when listening to the blessed words of truth, let their hearts be raised in prayer to God, that these words may come with saving power to their own souls;—and to the souls of their fellow worshippers;—and with what a different spirit and changed aspect, they would leave the sanctuary of the Most High! The smile of incredulity, the jest of profanity, the display of thoughtless criticism, would at once give place to the inquiry, on the one hand, "what shall I do to be saved?" on the other, "what shall I render unto the Lord for all his benefits?" For your own sakes, then, dear brethren of the Laity, and for our sakes, *pray for us!*"

## Anthology.

### TO A DEPARTED SPIRIT.

BY MRS. L. J. B. CASE.

Thou who wert loved so well!  
Summer's sweet voices float upon the air;  
But stern, unanswering silence lingers where  
Thy last, fond accents fell.

Yet, when the holy Night  
Bows down to kiss earth's wearied ones to rest,  
Dost thou not leave thy home among the bless'd  
Unseen to mortal sight?

I know that thou art here!  
By the soft atmosphere of perfect peace,  
That bids each spirit-chord its wailing cease,  
And stays each starting tear;

By the deep, solemn thrill  
Of penitential grief; by the full, strong tides  
Of hallowed joy, where all thy heart abides  
Its Maker's righteous will;

These speak thy presence near;—  
Thou, whose meek life was purity and love,  
Sent, like the star-beam, from the fount above,  
To gild a darker sphere.

We bless His glorious name  
Whom thy bright example to our sight,  
And, when His hand withdrew its gentle light,  
So softly touched thy frame,

It freed its heavenly guest  
Without one thought of pain, one struggling sigh,  
And those who looked to see the mortal die,  
Saw but the immortal bless'd.

Thou didst not pass to sleep!  
When from each closing sense, thy soul withdrew,  
Within its inmost cells from human view,  
It lay in raptures deep;

And, while it lingered thus  
In isolated bliss, one moment came  
The gentlest pause along the languid frame:  
Thou wert no more with us!

Thou livest, though a veil  
Hangs dark between our mournful world and thine;  
Else, at thy loss, our love might well repine,  
And our dim reason fail.

We will not walk in gloom,  
Nor mourn with selfish grief thine absence here,  
Nor wildly shed the unavailing tear  
Above thy recent tomb;

Forgetting thou hast now  
An angel's cloudless eye and soaring wing,  
And, where the streams of bliss and knowledge spring,  
Dost bathe a deathless brow.

Yet many a lonely hour  
Will ask for thee, and many a pensive thought  
Will wear a sadder tinge, from memories fraught  
With one who comes no more.

The New Yorker.

### THE DROP OF WATER.

BY BISHOP MANT.

"How mean 'mid all this glorious space, how valueless  
am I!"

A little drop of water said, as, trembling in the sky,  
It downward fell, in haste to meet the interminable sea,  
As if the watery mass its goal and sepulchre should be.

But ere of no account within the watery mass it fell,  
It found a shelter and a home, the oyster's concave shell;  
And there that little drop became a hard and precious gem,  
Meet ornament for royal wealth, for Persia's diadem.

Cheer up, faint heart, that hearest the tale, and though  
thy lot may seem  
Contemptible, yet not of it is nothing-worth esteem;  
Nor fear that thou exempt from care of Providence shalt  
be,  
An undistinguishable drop in nature's boundless sea:

The Power that called thee into life has skill to make  
thee live,

A place of refuge can provide, another being give;  
Can clothe thy perishable form with beauty rich and rare,  
And "when He makes his jewels up," grant thee a station  
there.

### THE DIRGE.

There stands the chapel on the mountain,  
Looks calmly on the vale below,  
Where, caroling by field and fountain,  
The Shepherd-boy is wont to go.

Hark, a sound! What strains of sadness,  
Dirge-like, down the hollows come!  
Hushed is every sound of gladness—  
The boy, he listens and is dumb.

Yonder to the grave they're bringing  
One that sported in the dell;  
Shepherd-boy, they will be singing  
There one day for thee as well.

UHLAND.

## Topics of the Times.

### OUR INDIAN RELATIONS.

In the event of a war with Great Britain, which some of our contemporaries seem to think so very desirable a thing, it may not be amiss to inquire what is our prospect with regard to our "red brethren?" Our "red brethren!" Will they return the compliment of the mawkish philanthropists who so term them, and style us their "white brethren?" Not a man of them—we know it, and we say it. We know well what faith to put in their protestations of friendship. There is not a tribe who ever heard the name of an American, that does not hold it in abhorrence, and it is not to be expected they should feel otherwise. On the other hand, they love and reverence the English. We drive them, we slaughter them—the English do neither. Not a tribe ever raised the hatchet against the English. Not a tribe did the English ever dispossess. Let us see what our chance is with them.

Their early attachments were universally given to the English. English traders intermarried with and passed their days among them. American traders, too, have been as zealous amalgamators as ever were the English; but there were not a fourth part as many of them, and they almost invariably desert their Indian connections after a few years. What is more, the English traders invariably supplied them more bountifully, cheaper, and with better goods than the Americans ever could do.

Again, when Indians on the frontier offend against our laws, they are thrown into a lingering captivity, which both they and their relatives abhor more, far more than death. They are then tried,



by forms of which they can comprehend nothing, and are usually acquitted for want of evidence, or, if convicted, they are pardoned, which is the worst possible policy; for they attribute it to fear. The English try them summarily by martial law, and either discharge or shoot them at once, which gives no offence to the survivors, because it is in accordance with their own usages and views of justice. Even the mode of punishment is less offensive to them; for an Indian would rather be shot ten times, or even burned at the stake, than hanged once.

When our government appoints an Indian Agent, it is almost always a man who has never been among Indians, who knows nothing of their language, manners, habits, customs or feelings, who has no claims on their respect or affections, and who, therefore, knows not how to manage them. He may learn, indeed, but that takes time. The English agents are men of experience in the woods and prairies, men who have lived in the smoke of the Indian's wigwam and shared his blanket and his bowl. Old Col. Robert Dixon had an Indian wife and children, with whom he abode to the day of his death, and he could call a thousand warriors to the field and use them effectively at any time. What American agent could ever do half as much? More—the American agent has but a paltry pittance for the wants of his “red children.” Until the late treaty, whereby the lower Sioux of the Mississippi were cheated out of that beautiful and extensive tract commonly called Carver's Grant, whereby they became entitled to a paltry annuity, they received but \$1,500 a year—not a plug of tobacco apiece. The English Agents had an almost unlimited supply of Indian goods, and distributed them bountifully to all comers.

We have dispossessed very many powerful tribes of their land. We say nothing of the justice of the act—it was, perhaps, right and necessary; but it will be difficult to reconcile them to it. The English government, on the contrary, offers them a home in Canada, and uses every means to attract them to it. A colony of Indians from within our borders is, even now, actually planted in the Manitoulin Islands. Last year great numbers of Indians from the Mississippi crossed the country to Canada over the Detroit river, to receive presents from the British Agent at Malden. Are we to suppose that they went uninvited? We do not speak in the spirit of foreboding or fault-finding; but these things are facts, and it is fitting that they should be known. Did the Indians about Chippewa offer their services to Col. McNab or to General Van Rensselaer during the late trouble in Upper Canada? Not to the latter, we trow.

Ten tribes still smart from the battle of Tippecanoe. The Winnebagoes alone lost sixty men there. We have since destroyed half of the Sague tribe, and exasperated the Sioux beyond measure, and they alone, in their various ramifications, number thirty thousand fighting men. Catlin thinks sixty thousand.

There is no doubt that in any war that may take place with Indians, they must be beaten; but still, they are capable of doing incalculable injury. Metacom, and Pontiac, and Tecumseh, and Black Hawk, and Osceola, have shown us what Indians are capable of. Territories laid waste, blood shed ingloriously and unprofitably, women and children pitilessly butchered, are not agreeable objects to look forward to. “Look before you leap,” is an old proverb and a wise one. If we *must* rush into a war, so be it; but it will be wise to count the cost beforehand.—*Sun*.

## Miscellaneous.

For the Church Record.

MR. EDITOR:—When the celebrated propositions of 1826, for extensively altering the Liturgy, fell through, I hoped we should have a clear run for many years, without let or hindrance from innovations. But the cycle seems to have revolved, and the period for a fresh batch approaching. Already business is carving itself out, in manifold forms, for the General Convention.

Here comes a pamphlet on marriage, advocating the enactment of a part of the Levitical law. Our Church has thus far steered clear of collision with the state; and where her canons were likely to interfere with civil usages, charters, etc., has made exceptions. How she is to do it longer, I cannot see. Nor more, can I see, if she enact *one* portion of the Levitical law, how she can avoid the whole. If she says we must not marry a wife's sister, she must also make us virtual husbands to brothers' widows; and require unruly children to be stoned to death, to say nothing of the fatal punishments we must inflict on witches, and numerous other sad offenders. The Puritans were really consistent, when they took the Levitical law *not by halves*.

But marriage is but one item. The mode of baptism, about which schismatics have wrangled themselves into so many sects and parties, must be an apple of discord for us too. Some of the most touchy part of law (its criminal portion) must be put upon the ecclesiastical anvil; and if sparks do not fly plentifully, the Church must be in a mood marvellously cool. The poor deacons are to be stretched upon our Procrustes' couch, to be clipped (most likely?) or protracted, as our fancies may require. And if the Oxford Tracts, or their abettors, contrive to escape legislation, a camel might as soon get through a needle's eye, as they elude the scorching eloquence of their opposers.

So from the hints these topics give, to say nothing of others, I fear the ecclesiastical cauldron may have as mischievous a medley in it, as was mingled by the hags in Macbeth. And if so, I shall not be surprised; for I have no great opinion of ecclesiastical councils. They have their politics, as much as a parliament or congress. Things go by caucus movements, by lobby concert, and by partisan feeling, more than by the influence of the Holy Spirit. And when they come to actual business, how much better tempered are the speeches than those of avowed politicians, either as to manner, or matter, or motive? Who is more anxious to elevate the Church, or the truth of Christ, than his own poor self? Who is less anxious to promote party views, or individual ends, than his Master's law of love? Indeed, it is not wonderful to me, that Gregory Nazianzen, who had a fair opportunity of judging, should say he was determined never again to attend a council; as he never yet saw a good end of one, for that councils abated not ill things, but increased them.

We have gone along tolerably well for half a century, by making very little law. The appetite of the age seems to be sharpening for legislation. And if so, there is danger; there is awful danger. We have had few men among us, fitter to be an ecclesiastical statesman or prophet, than Bishop Hobart. One of the chief perils which he dreaded was, excessive legislation; especially on the part of the General Convention. That danger may now be nigh, and if it is, better, infinitely better, would it be for the convention to adjourn to October 1850; which I am quite inclined to be-

lieve would be a wiser act than any they will really pass. General Conventions every ten years would be quite frequent enough. The church will want all that time, so high is the steam of the age rising, to take breath for a fresh start, and work comfortably in a new harness.

But if, Mr. Editor, nothing but change will do, why then, I say, I must put in my feeble voice for a hearing, and have something done to please me, as well as others. And what is that? Why there is a subject which the Church of England let alone, because perhaps, we could manage it more successfully; and that is the subject of *excommunication*. The history of the past shows that as party feeling has mounted in the church, this has become practically a subject of the utmost moment; for the brands and anathemas of excommunication begin to fly as thick as showers of arrows in days of archery. Now if we must fight, I deem it of the last consequence that we strive lawfully. For one, I am determined not to be blown through by the *ipse dixit* of any self-made ecclesiastical junto; and therefore, good Mr. Editor, so far as you have any influence, please pass the word, freely and strongly, for an ample discussion of the subject of excommunication, followed up with a well charged battery of canons.

OBSERVANS.

ARCTURUS:  
A JOURNAL OF BOOKS AND OPINION.—Arcturus will partake of the mixed character of a Review and a Magazine, less stately than the first on similar topics, with the variety of the second.

In the department of Criticism, it will be a Monthly Review, prompt and full in its notices of new Books: in its Miscellaneous character, it will be a Journal of Opinion, endeavoring to keep pace with the various social questions of the day.

A prominent portion of Arcturus will be occupied with a Work of Fiction, (Puffer Hopkins,) to be published in continuous chapters, and embrace, besides its narrative interest, various sketches and portraits of contemporary American life and manners. It will be illustrated by original designs and engravings, by the English artist, FAIR, (H. K. Browne, Esq.)

The literary department will include a Retrospective Review of Old English Literature, not less adapted to the general scholar than the Antiquarian.

A series of literary Portraits, of the chief characters of the time, will be given.

The City Article will embrace in each number the discussion of some important question of general interest, of a social or political nature, bearing upon the welfare of the whole country without distinction of party.

The Theatre will also receive attention as an established ornament of civilized society.

With these details, its general spirit will be the advancement of just sentiments and good-humored manners. Its motto will be, “FOUND OPINIONS IN A CHEERFUL FRITH;” its end, the cultivation of good literature, honest mirth, and truth.

Arcturus will be published simultaneously on the first of each month in the chief cities, on new type, and superfine paper, at the rate of \$5 per annum, payable in advance.

Subscriptions will be received at Wiley & Putnam's, 161 Broadway, Bartlett & Welford's, 229 Broadway, and at the Publisher's office.

Communications relating to the Editorial Department, only, to be addressed to the Editors; all others to the Publisher. In each case postage should be paid.

## The Church Record.

This paper will be published and delivered to subscriber in New-York, regularly every Saturday.

The terms of subscription are \$3 00 per annum, payable in advance. No subscription received for a less term than six months. A notification to discontinue must be made at least one month previous to the expiration of the year. No subscription will be discontinued until all arrearages are paid, except at the option of the publisher.

ALL communications relating to the business department of the paper, must be addressed to the publisher, (post paid.)

ADVERTISEMENTS of booksellers and others, not inconsistent with the character of this publication, inserted at \$1 per square, and fifty cents for each subsequent insertion. The price per annum, one square per week will be \$20, including a copy of the paper.

### LIST OF AGENTS

REV. A. H. PARTRIDGE, Bedford, Westchester Co., N. Y.  
W. H. S. JORDAN, 121, Washington st., Boston, Ms.  
D. BRUNNER, Bookseller, Baltimore, Md.  
HOOKER & AGNEW, Philadelphia, Pa.  
REV. H. DYER, Pittsburg, Pa.  
JOSEPH GILL, Richmond, Va.